

O. G. Smith

VIRTUE OUR GOOD, AND HAPPINESS OUR END.

HOW SOON MUST REASON O'ER THE WORLD BREAK

AND ERROR, FRAUD AND SUPERSTITION

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THE PROPRIETOR,
BY JOHN RAMSEY.

From the Herald of T

SERMON,
BY D. BIDDLECOM.

THE RIVER JORDAN COMPARED WITH ABANA AND PHARPAR: AND BY THE TYPE IS SEEN AND PROVED THE SUPERIORITY AND EFFICACY OF THE DOCTRINE OF UNIVERSAL LOVE AND GRACE OVER PARTIALISM.

"Are not Abana and Parpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean?"
Kings, v. 12.

There is something very beautiful and interesting in these words, and the circumstance or occasion that brought them forth. And they are not only amusing, but calculated also to edify and instruct. And here permit me to remark, that to mind filled with love to God and his fellow men—to a mind guided by that wisdom which is from above—one whose countenance beams with the bright effusions of universal love and grace—one who reads in the ample book of nature a God of order and harmony—who sees all things conspire to one general end—the good and happiness of all: to that mind, the Sacred Oracles of Divine Truth will ever appear the same. He discovers in his Bible, a language that speaks a God—an All-wise Power, as well as in the works of nature; he beholds with pleasure and adoration that perfect and universal chain of reasoning, founded upon those rich and heavenly promises that seem legibly written upon almost every page, and which so strongly and emphatically prove that the God of nature is truly the God of Revelation. There is scarce a passage recorded in the scriptures, that does not afford proof of the goodness of a God: I mean as it stands in connexion with the rest. It is in these there are many passages, which in

isolated capacity, would appear to be useless; and some divines have made much of their detached situation, teaching the most shameful absurdities. But when we admit, what I admit, that the Christian will deny: viz. that the doctrine of the Bible is but one—that, wherever God has revealed himself, either in word or deed, he has shown that he is of one mind and none can turn him; the same yesterday, to-day and forever—that his counsel shall stand, and he will do all his pleasure—and that his pleasure, which consists in his own glory and the good and happiness of all his offspring, shall be done; then it is that we can draw spiritual truths from almost any passage recorded in this sacred book. And although we do not believe, neither would we teach, that every passage is given by inspiration of God; still, with right views of motives, we can draw instruction from those that are not. Having just views of God and his word, we find that even passages become doctrine, reproof, and every correction unto us; and we are able to believe, that God in his wisdom, has permitted certain evil things and sayings to transpire and be handed down to posterity, that man might learn to shun their vices, and profit by the virtues of his predecessors—that like the Psalmist, we might be led to see that the wrath of God, or his evil ways shall be made to restrain God, while the remainder he will restrain.

The passage which I have selected at this time for reflection and improvement, it now stands, in its isolated capacity, and without a knowledge of the occasion which drew forth the expression, would be of no use to us; but taking it in connection with the view that I have already given of God, and the general teaching of this word, I think this subject may be made interesting, edifying and instructive

It appears that Naaman, the author of these words, was captain over the host of the king of Syria, an honorable man, and mighty in deeds of valor, in consequence of which he was highly esteemed by his king, although he was a leper.—Among the Israelites who were taken captive by the Syrian host, there was a little maid, that waited upon Naaman's wife. Now it is well known that a leper is generally detested in all ancient countries, especially among the Jews; where a leper was not allowed to be in camp during his leprosy. This maid, therefore, being desirous of her master's welfare, and knowing there was a prophet in Israel that could remove the leprosy, makes known the fact to her mistress, and says, "Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy."—This fact was conveyed to her lord, and from thence to the king, who, being desirous of having Naaman healed, gave him letters to the king of Israel, and ordered him to depart with silver and gold, and changes of raiment, as a reward for the services he expected to receive.

Naaman appeared before the prophet, attended by his servant with horses and chariot, anxiously expecting that some mighty and marvellous thing is now to take place. This is evident from his answer to Elisha, who informed him by a messenger that he must go and wash in the river Jordan seven times, and his flesh would return again unto him, and he would be clean. Naaman, disgusted with the idea, says, "Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and say, 'Be clean.' And turning to go away, in rage he exclaims, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean?"

In this history we learn the following truths, that may be used as figures in this discourse.

1. That the river Jordan possessed healing properties; and being of a cleansing and purifying nature, is, therefore, typical of the doctrines of *Universal Love*.

2. That the two rivers of Damascus, although they might resemble the waters of Israel, yet they could not cleanse from disease; and are figurative of the doctrines of *Calvinism* and *Arminianism*.

3. That the river Jordan ran through the land of promise, flowing with plenty, while the rivers of Damascus ran through a heathen country, abounding with deserts.

By the river Jordan, then, we have a type of the Gospel, or the religion of Jesus Christ, which runs through all the promises of God, and abounds with blessings evermore; while the rivers of Damascus are truly figurative of the doctrines of Partialism, which run through the creeds and commandments of men, abounding with heathen traditions, and have been truly said "to deal damnation round the land." Again; the leper may, with propriety, be considered as typical of a diseased mind; and Naaman, the possessor, represents the sinner, seeking a cure.

All of these types are certainly figurative, and in using them, we certainly have the authority of the Scriptures.—God's grace or favor, in the scriptures, is the river of the waters of life—the waters of salvation. The Psalmist tells us of a river, the streams whereof shall make glad the city of God; that is, the goodness of God; or our heavenly Father's propitious smiles and blessings shall strengthen Zion, and cause his church to rejoice. Indeed, it is only by such representations, that we can obtain a correct knowledge of Deity and his ways; for as no man has yet seen God, we cannot expect to gain a knowledge of him, or of his ways, only by his works. Thus, in speaking of his attributes, as wisdom, goodness or power, we say, it is fathomless deep—an ocean without shore, or bound. Or, like the poet we are led to exclaim:

“Thy goodness, Lord, our souls confess,
Thy goodness we adore;
A spring whose blessings never fail,
A sea without a shore.”

Again; A sinner is represented by a diseased person. Christ says, "The whole need not a physician, but they that are sick;" that is, as a person in health would not need a physician, so a person that was free from sin and its consequences would not need a Savior. The leprosy also, is a disease that makes its appearance on the surface of the skin, in spots, and thus shows the corrupt and unsound state of the flesh; and therefore may be considered as a perfect emblem of sin: for sin is ever sure, while it pollutes the soul, and corrupts or taints the mind, to appear stamped upon the countenance in legible traits, plainly testifying, that "there is no peace to the wicked:" that "the way of transgressors is hard." Hence, if the doctrine of love and grace, as well as false doctrines, was represented by the things that are seen, by the prophets and by our Saviour, we undoubtedly have the same liberty, if we will not use it as an occasion for the flesh, but by love serve one another.

Having, therefore, stated to you the types which are discoverable in this passage, and also the authority we have for so doing, we will now proceed to an application of the same. You have seen that the water of the river Jordan was wholesome and possessing healing properties; it would heal the maladies of the body, and was therefore typical of the religion of our Saviour. Now recollect that a man was obliged to apply the water of this river to the diseased parts.—So, also, it is with the sinner. In order for him to be freed from his sins and receive a cure for the maladies of the mind, he must be willing to follow the direction of his Teacher, and walk in obedience to his commands; he must reduce to practice what he learns, and be a doer as well as a hearer of his word; ceasing to do evil, and learning to do well. A profession of Christianity is of no use without a possession of the spirit.

Now, all who came to this river, and actually washed in its waters, were healed. So, also, it is with every sinner who goes to Christ, embraces his gospel—mark the expression—embraces his gospel, and walks in the spirit of its precepts, he is sure to enjoy life and peace; the gospel trumpet sounds with an inviting voice, saying, “Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price.” Here we are in a free and acceptable manner. Like the river Jordan, its blessings are free to all that will come; and he that comes will in no wise be cast out, but will find relief.

Perhaps the hearer will say, that to tell a man he may drink of the waters of life when he pleases, is as much as to say that a man may become a Christian, or obtain religion, when he pleases; and therefore, seems to be bordering on what is at the present day called Hurchardism. I have not said that a "man may become a Christian in five minutes;" or, that "religion is as easily obtained as turning over the hand." But let us pause and reflect, for a moment, and see if a man may not be a christian, if he wishes so to be. Do not start, and say, that I am an *Arminian*: nevertheless, I believe in works; and using means, not on partial, but universal principles. "To-day, if ye will hear his voice, harden not your hearts." Now all will admit that a man may be honest, or dishonest as he pleases; (for all men are either the one or the other); and this takes place according to their motives; for if a man is disposed to be honest, he will of course remain honest, and so, *vice versa*. If a man prefers a life of temperance to a life of intemperance, he will of course remain temperate; or a life of industry to a life of idleness, he will of course enjoy it.—True, there may be different reasons assigned for all this; and it may be said that man's object is happiness; therefore all have the same object in view. But I ask, do all mankind use the same means to obtain happiness? and do all obtain it? Surely not. And why have not all succeeded? Because the motives of the disappointed here, than is a ^{misled} instead of all know yet some vainly hope that they shall obtain more happiness by being dishonest than by remaining honest. For instance; a man owes his neighbor just debt, and seeing a chance to demand him of his just due, and thinking it will be more to his ease and happiness to do it, than to pay it, he of course effects his object; or, he sees some property that he wants, and thining that it will do him more good to steal it, than to labor for it, he of course goes at midnight and executes his plan. But is he happy? By no means. Instead of having obtained the rose of happiness, he has fallen amid briars and thorns; and thus has learned, not by a *happy*, but by an unhappy experience, that "*the wicked flee when no man pursueth;*" that they are like a troubled sea, &c.

But says the objector, "Al' this I admit; but this by no means proves, that a man may be a Christian, even if he pleases." Very well; I have gained one important point, viz. that a man can be honest if he pleases, and when he pleases. Now I presume the objector will admit that a man must be honest and his motives just, before he can become a Christian; consequently, if a man is desirous of becoming a Christian, his first step, and this I recollect he can take,) is honesty; and permit me to add, that honesty is the Christian's last step. So we see he can take the first and last step.—"Oh," says the objector, "it is impossible for all men to become Christians; for," says he, "all men would be Christians, if they could; but it does not depend upon man, it depends upon a higher power." I know, if you ask a person if he is desirous of becoming a Christian, the answer will generally be, "Yes," followed by a reply, "but then I cannot." Now, I ask, what is the reason? Have they made one exertion? and, has that been rightly made? We have seen that a man may be honest, if he pleases, and that honesty is the first step towards Christianity. Is not this the reason, then? do not mankind too often want to become Christians in their own way and on their own terms, and be what, according to their own opinion or creed, constitutes a Christian? And when men acknowledge that they want to be Christians, is not this what they mean? that they want to be just such a character, as will make them popular, or help them to some office of world-honor or gain?

Here, then, you discover, there is a wide difference between a person's becoming a true christian, and what is by some termed christianity. And the plain reason why thousands, who profess, and are supposed to possess Christianity, do not enter into that state of quietness and rest that attends the life of a true believer, is, because their desires are not rightly founded; they have embraced the

doctrines and commandments of men, instead of the gospel of Jesus Christ; and they will not, like Naaman, be persuaded by some servant of the true prophet, to cast off those which men have bound upon them and which are heavy to be borne, and take the yoke of Christ which is easy, and whose requirements are simple, and thus find rest to their souls.

Hence you discover that a man's motives must be good, and he must *honestly* desire to be a christian; he must *reject* the opinions of father and mother; and laying aside all the traditions of men, and rejecting their fantastical notions and creeds, he must, child-like, become obedient to his master Jesus, learn of, and follow him, as the captain of his salvation. And will any one pretend that when a man is pleased to do thus; that when he comes, meek, humble and contrite; when he rejects the creeds and formularies of men, and is determined to know nothing, save what he is taught of Jesus his Master: I repeat it; will any one say, that when a man comes, thus humble, at the feet of Jesus, that Jesus will cast him off, and refuse to *own, bless and instruct* him?—Do we not then see, that a man can become a christian if he pleases? Understand me: if he is determined to strive to walk in his Father's commandments, to keep his statutes blameless, to deal justly, &c.

But let us return and examine the figure of our subject, and see the beauty and perfection of this illustration. Naaman is typical of the sinner—his leprosy is of his sins—the river Jordan of the gospel of Christ. Naaman learns that there is a prophet in Israel that can remove the leprosy, and he goes to him for the purpose of being cured. Now mark the figure. Naaman knows that he is a leper, and is desirous of being cured. Man knows that he is a sinner, and that sin produces misery; he is therefore desirous of being freed from its power, and having heard of Christ who gave himself ransom for sinners, he seeks relief.—Naaman arrives at the prophet's house, and is there informed, that he must go and wash himself seven times in Jordan, and his flesh would return again, and he could be clean. Now comes the text, "And he said, I will wash, and be clean." *And he said, I will wash, and be clean.* Nothing of an idea how the prophet could proceed in effecting a cure; whether it was formed from the manner he had seen diseases cured in his own country or not, I shall not say; but the very moment he discovers that the prophet's directions were not in agreement with his own expectations, he becomes proud and does not believe that a cure could be effected; and in a rage he exclaims, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean?"

Here we see that although Naaman desired a cure, still there was something wrong in that desire; he was unwilling to follow his physician's directions. And why? Because they were so simple and easy. He verily thought that the prophet would come out and do some mighty and marvellous thing. So also with the sinner; he goes to the gospel, a word of life, as laid down in the Bible, and like the young man wishes to know what he shall do to inherit eternal life, and receive for answer, 'Thou shalt love the Lord thy God,' &c. He therefore learns that love works no ill to his neighbor, and is the fulfilling of the law; that he must love his enemies; that he must pray for all men in faith, lifting up holy hands, without wrath or doubting; that he will have one Father, 'Surely one God hath created us.' Now if it happens that he has been taught to believe in the traditions of the elders, and to walk in the commandments of men, he starts with wonder and astonishment, and Naaman-like, he exclaims, 'I verily thought I should be brought to see some mighty and marvellous things, and that things impossible would be required of me. I thought that I should there find that I had broken an infinite law, and been damned against an angry God; but there I read, 'God is love.' I thought that I should there find that I must believe that I should be damned, and that I must be willing to be damned, in order to be saved; but there it says, '*Believe on the Lord Jesus Christ, and thou shalt be saved.*' I verily thought that I should there read that 'By the decree of God and for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death;' but there the Psalmist has declared the decree, and it says, 'The Lord hath said unto me, Thou art my Son; this day have I begotten thee, saith of me, and I shall give thee the throne for thine inheritance, and the uttermost parts of the earth for thy possession.' I expected there to learn that I was depraved and growing worse and worse; that I could neither think a good thought nor do a good act; but instead

of that, the gospel teaches us to love one another; we are there commanded to do good, to deal justly, and walk humbly. I thought that I should there read that Jesus came to save us from deserved punishment; from hell; and the angel says, *'His name shall be called Jesus, for he shall save his people from their sins.'* And being surprised to find that all was summed up in this one word Love; that, on this hung all the law and the prophets, and also the religion of the Jews, I said, *'And he claims, "Are not the doctrines of Calvinism and Arminianism better than the doctrine of Universalism?" may I not believe in them, and be saved?'* that is, be happy. Time will not permit me to pursue this point farther. I shall therefore say to you, my Christian friends, that if you have ever been a Partialist; if you have ever wandered upon the banks of the rivers of Damascus, and then, like Naaman, have been persuaded to go and wash in the river Jordan; you know full well that nothing short of this will cleanse and make perfectly happy.

One more notice of this figure, and I close. You will recollect that Naaman was to go to Jordan and wash in it seven times, and then his flesh would return, and he would be clean. Here, then, we discover that once washing was not sufficient; and it is also evident that no number short of seven would have made him whole. Seven is the number in the scripture denoting perfection, and is thus used in various places. Thus we read of the seven lamps burning before the throne, which are the seven spirits of God; and of the Lamb that was slain that had seven horns and seven eyes, which were the seven spirits of God sent forth into all the earth. Now there are seven days in a week, and as I have expressed a fondness for figures in this discourse, I shall take the liberty of saying that a week is typical of the life of a Christian. And we have seen that as Naaman must go to the river and wash in it in order to be clean, so also the sinner who is polluted in sin, must go to Christ, embrace his gospel, and walk in its precepts, in order to be restored to life and made happy. Recollect, my friends, that it would have been of no use to Naaman to wander upon the banks of Jordan. No; he must have been the bearer of Christ's word, but of the fig-ure must become immersed in the purifying influence of the waters of life and salvation, and then he is saved in every day. Again; as Naaman must wash seven times; so also with the sinner.—He must not only be good, that is, go to meeting on the first day of the week; but he must be a Christian seven days, that is the whole of his life; and he can no more enter into rest or be restored, by being a good man one day, than Naaman could be healed by being washed once. Let no man, therefore, think that he has done his duty by going to meeting on the first day of the week. No; he has but just commenced his duty; or rather I should have said, enjoyed a privilege, calculated and intended to prepare him for a right discharge of the duties of the forth coming week, which may be comprised under three heads.

1. We must, as has already been
proved, deal justly on strict principles of
honesty; doing unto others as we would
that others should do unto us under like
circumstances.

2. We must be merciful, rendering to man evil for evil or railing for railing—we must ever strive to be like our heavenly Father—kind to the unthankful and evil—causing our light and love to shine upon the darkness and injustice of those who hate us and would despitely use and persecute us; and in all this we must be guided by our Master's directions, not by rules and opinion we shall be pleased to lay down.

3. We must not exalt ourselves, but we must walk in the path of humility.—He that exalts himself shall be abased; and that, Naaman-like, thinks he knows more than his prophet, will be sure to fall, unless like him, he will be persuaded by some servant to desist and lay aside his vain opinions and haughty feelings, and go and do as directed; Wash, and be clean: Do, and be saved.

And, friendly hearers, may you not when the messenger comes from the prophet, and proclaims to you the joyful news of peace and love, reject it, because it is so simple and easy; but rather to this very account embrace it; believe and be happy: which may God grant for his Son's sake and the happiness of man.

To retort any injury is to be almost as bad as the aggressor. When two throw dirt at each other, neither can keep clean.

Prosper respect to others, is the most
udent rule of directing the measure of
verence due to ourselves.

An hour's patience will procure a long period of rest.

CHRISTIAN INTELLIGENCER.

—And truth define her radiance from the Press.—
GARDINER, NOVEMBER 20, 1835.

LIFE.

What a singular life this is; not a moment passes but what is big with events; it is full of interest, yet plenteous in every variety of pain. Yesterday was pregnant with happiness—to-day teems with misery. Yesterday we were surrounded with professed warm and ardent friends—to-day we are alone, and friendship has proved to be as evanescent as the flitting sunbeam. Yesterday health mantled our cheek—to-day disease has fastened his pangs upon us, and Death is written legibly upon our foreheads. But yesterday man was ushered into life, the smiles of the infant soon gave place to the bursting gave out music, the notes of woe were by him unheard; with dancing heart he gazed on the sunny side of the picture and his sorrows were as fleeting and as few as the passing clouds upon the clear sky of summer;—to-day he is sorrowful, a black cloud has gathered around him—the thunder rolls furiously and he trembles, the vivid lightning glares upon him in forked flames, and he closes his eyes with terror;—the shaft is sped—the pulse vibrates heavily—hushed is the deep beating of the heart—the spirit has winged its flight to its original fountain—his crumbling tabernacle falls down in ruins, and his semblance is lost forever. *What a life this is!* To a vast majority of our fellow creatures, it is in fact a vale of tears. It is filled with objects deeply disgusting and abhorrent; it is destitute (says one) of all that is noble, genuine, lovely or delectable! The most careless observer, if he does not obstinately shut his eyes to the objects before him, cannot but know that the most virtuous and perfect (so termed) who are set up as patterns to their fellows, as land marks by which to shape their courses, are as frail as a cobweb, subject every moment to the windy storms of passion, or pride; pliable to self interest as the willow wand to the gale, dependent as the parched pasture upon the rain and sunshine. That man was born without brains, who has lived nineteen years, among human beings, and yet confides in human principle, human strength, or human sincerity. *What is life* (says Burnett) but a circulation of little mean actions? We lie down and rise again, dress and undress, feed and wax hungry, work or play, and are and when the night comes we throw ourselves into the bed of folly, amongst dreams and broken thoughts and wild imaginations. Our reason lies asleep by us, and we are for the time as arrant brutes as those that sleep in the stalls or in the field. Are not the capacities of man higher than these? And ought not his ambition and expectations to be greater? Let us be adventurers for another world. It is at least a fair and noble chance, and there is nothing in this worth our thoughts or our passions. If we should be disappointed we are still no worse than the rest of our fellow mortals; if we succeed in our expectations we are eternally happy.

PUNISHMENT AND REVENGE.

The following extract is from Smith on Divine Government, a book which ought to be in the hands of every individual. His arguments in defence of the "Final Restoration," deduced from the nature and object of punishment are absolutely incontrovertible. In order to be satisfied of this, it is necessary only to establish clear and precise conceptions concerning the nature of divine punishment. What is the meaning of this term? It has been lately defined thus: Punishment is the conduct of God with respect to the wicked, in the capacity of a judge. The defect of this account is, that it is a definition which requires a definition; for when in an inquiry concerning the nature of divine punishment, it is said that it is the conduct of God with respect to the wicked, in the capacity of a judge, we must inevitably put the ulterior question—What is the nature of that conduct? Whence another definition must be given, which perhaps may require a third. Let the following definition be substituted for the former: Punishment is the infliction of pain in consequence of the neglect or violation of duty. When we say a person is punished, we mean that he suffers some pain or privation in consequence of his having omitted what he ought to have done, or his having done what he ought to have avoided. Is there any distinction between punishment and revenge? They are universally believed to be totally different in their nature. What, then, is the exact difference between them? It is of the utmost importance to ascertain this, because revenge is the only thing with which punishment can be confounded. (Dr Smith now comes to the conclusion that if punishment be the infliction of pain in consequence of the neglect or violation of duty, that revenge is the infliction of pain in consequence of the

infliction of injury: His definition will then appear as follows.) PUNISHMENT is the infliction of pain, in consequence of the neglect or violation of duty, with a view to correct the evil.

REVENGE, is the infliction of pain, in consequence of the commission of injury, with a view to gratify a malignant passion.

VICTORY, VICTORY!!

We copy the following decision from the Philadelphia United States Gazette. Christians will read it with emotions of pleasure.

Christianity Victorious. At an overcrowded meeting, held on the 30th inst., in the Temperance Hall, Northern Exchange, the following resolution was carried unanimously, and with enthusiastic applause.

Resolved, That after six night's public discussion between Dr Sleight in defence of the New York and Philadelphia Free Inquirers in support of Infidelity, it has been satisfactorily proved, that genuine Christianity is of divine origin, and that the attacks made by Infidels on the Sacred Scriptures, are as frivolous as they are unsupported by reason and common sense, and destructive to the best interest of mankind (Nem. Con.) The reverse was then put, and not a single hand was held up to support it. Philadelphia, Oct. 30, 1835.

Signed, R. H. Close, John Steel, Jno. Martin, F. D. W. Ward, Thos. Brown, Moderators. Dr. Sleight postpones his attendance at Temperance Hall till his return from New York, where he goes to accept the challenge of the infidels in that city. The Moderators request the editors of the various public papers will be so obliging as to publish the above.

WHAT PRODUCES REPENTANCE?

We are told that upon repentance here depends our eternal salvation, and those who thus hold to the infinite importance of repentance, urge as the most proper and effectual means to produce it, the fears of endless misery. Stop, says one; we maintain that filial love is the legitimate cause of evangelical repentance. Indeed, this comes with an ill grace from you friend, when two thirds of your discourses teem with the horrible and frightful doctrine of ceaseless torments, so well calculated to beget a slavish fear. Besides, friend, why do you so vehemently contend that the doctrine of universal salvation leads to licentiousness and excludes evangelical repentance? If repentance towards God, comes of love and not of fear of endless misery? You cling to the fears of eternal punishment as the most effectual method of producing your kind of repentance. Believe me, friend, it is the goodness of God that leads to genuine repentance, not a slavish fear of punishment. Godly sorrow (not fear) says Paul, works repentance.

☞ We are sorry to learn, as we do by the Trumpet, that Br. Whittemore was severely hurt by a fall from his carriage, week before last in Salem. He was on his way to 'Sandy Bay' to attend the ordination of Br. A. C. L. Arnold. His whiplash got entangled in front of the dasher, and in endeavoring to clear it the body of the carriage gave a roll and threw him out. He grasped the dasher handle to save himself, which brought him between the fore and hind wheel; the horse was travelling at great speed, and in this situation he was dragged for a long distance: he was at length thrown off into the road, but how, he knows not, and the horse continued his flight into Beverly. No bones were broken, but he was so much injured it was necessary for him to return immediately home.

☞ Why is it necessary for candidates for admission in all limitarian churches to relate a long story which they term an "experience." A modern "experience" or any thing similar, cannot be found within the lids of the Bible. If such exercises were necessary to constitute the christian, we should suppose the early christians would have known something of the kind, and left one on record for the benefit of posterity. But on this subject they are as silent as the chambers of death.

☞ The doctrine of Universalism has long since emerged from the gross darkness of the early ages; the light which it emits is not like the faint glimmerings of the morning, it is fast verging to its meridian splendor. The boundless riches of grace which it reveals is fully developed; its great, glorious and precious promises are now understood and appreciated. God speed the day when the inhabitants of the whole earth shall have heard and embraced this heavenly sentiment.

☞ Whenever you hear a person censuring severely his neighbor for not believing the same doctrine which he does, you may safely conclude that he has a bad creed and an imperfect conception of truth. Any sect of christians who will encourage its members to hate or think contemptuously of all other sects of christians, ought to be pitied

rather than censured, for you may be sure that such feelings originate in weakness and are fostered by ignorance.

GOLIAH OF GATH.

This ancient giant whom David killed with his sling and a small pebble from a brook, was 11 feet and 4 inches in height.—His brazen helmet weighed 15 lbs; his target, or collar affixed between his shoulders to defend his neck, about 30 lbs; his spear was 26 feet long, and weighed 55 lbs., its head weighing 38; his sword 4; his greaves on his legs 30; and his coat of mail 136, making in all 273 lbs.

ZEAL IN OLD AGE.

Br Grosh of the Magazine and Advocate states, that a lady of 84 years, walked seventeen miles to attend the late session of the Susquehanna Association of Universalists at Brooklyn, Pa. What think ye of this, readers? It is a great hardship to attend meeting a half of a day although living within a stone's throw of the place of worship. The old lady said she was well paid for her journey, and if necessary, she would travel twenty miles further to hear the gospel of Jesus proclaimed. She displayed zeal according to knowledge; her faith was not a mere passive principle—it spurred her to action, and it produced (we have no doubt) the peaceable fruits of righteousness. Awake ye that sleepest; arise and let your light shine.

BIOGRAPHY OF WINCHESTER.

The Rev. Edwin M. Stone, of Beverly, Mass. has been engaged for some time past in preparing a Biography of this early apostle in the cause of the final salvation of all men. From the faithfulness and well-known talents of Br Stone, we have no hesitation in recommending the forth-coming book to all believers in universal salvation. In order to collect important letters, &c. the publication of the work has been delayed, but it will now be put to press immediately. We have a prospectus in our possession and our friends who may wish to possess this book when published will do well to call and place their names on the paper. No Universalist should be without it.

THE PASSOVER.

The passover was a festival of the Jews, commencing with their existence as a nation, and instituted in commemoration of their deliverance from Egyptian bondage, and was celebrated by the special command of the Paschal Lamb on the evening of the 14th of the month Nisan, answering to our March; when each family, or if they were small, two joined in partaking of it, with unleavened bread and bitter herbs, and which was to be perpetuated throughout all their generations.

KENNEBEC CONFERENCE—AGAIN.

The Kennebec Conference of Congregational Churches, at its late session, passed a resolution, recommending to all the members of churches in the Conference, to put their children on their guard against pernicious errors, by teaching them the Westminster Assembly's Shorter Catechism.—The editor of the Methodist paper in Boston (Zion's Herald) in speaking of this resolution says:

The Conference of Orthodox Clergymen in the county of Kennebec, Me. recently passed the following resolution. Who can fail to admire it, considering the fact that it was adopted in the NINETEENTH CENTURY?

Resolved, That the prevalence of the most pernicious errors in doctrine and practice, is to be traced to the neglect of religious instruction in families, and that it be recommended to all the members of the churches in this conference to have the WESTMINSTER ASSEMBLY'S SHORTER CATECHISM taught in Sabbath Schools and families.

The following is part of that Catechism:

Q. What are the decrees of God?

A. The decrees of God are his eternal purpose, according to the counsel of his own will, whereby for his own glory, he hath fore-ordained whatsoever comes to pass.

Then on the next page he is to learn and reconcile with the preceding, the following:

Q. Did our first parents continue in the state wherein they were created?

A. Our first parents were left to the freedom of their own will, fell from the state wherein they were created by sinning against God.

The infant mind of the child—unused as it is to the subtleties of such irreconcilable notions is to gulp down the following:

Q. Did God leave all mankind to perish in this state of sin and misery?

A. God, having out of his mere good pleasure from all eternity elected some to everlasting life, did enter into a covenant of grace, to deliver them out of this state of sin and misery, and to bring them into a state of salvation by a Redeemer.

After having learned that "God had fore-ordained all things after the counsel of his own will," the child is to learn that, whether we are fore-ordained to obey or not, we are bound to do it.

Q. What does the preface of the ten commandments teach us?

A. The preface of the ten commandments teacheth us that, because God is the Lord and our God and Redeemer, therefore we are bound to keep all his commandments.

If we wished to make our child an Infidel, or bring it under the influence of the other pernicious errors of the age, we would indoctrinate it with the sentiments of the

Westminster Assembly's Shorter Catechism. It should be its morning, noon, and evening exercise.

Would it not be well for the Conference to amend the resolution at its next session, and substitute the word "BIBLE," for the Catechism?

☞ Truth is the offspring of Heaven, but falsehood is the child of hell, therefore embrace the one and reject the other.

☞ Is salvation the reward of works, or is it not? Is it bestowed upon the creature in consequence of some merit, or is it an unmerited gift? We pause for a reply.

☞ A society of Universalists has recently been formed in Ludlow Vt.

NEW SOCIETY.

An Universalist Society has been recently gathered in Kennebunk, consisting of many highly respectable individuals. May the Lord bless them and add daily to their numbers such as shall do good to the world there is in the world.

ADDITION TO THE MINISTRY.

Br. S. A. Snethen (says the Trumpet) formerly of Salem, Mass. has commenced his labors in the ministry of reconciliation.

DEDICATIONS.

The meeting-house recently erected by the Universalists of Wolcott, Wayne co. N. Y. was dedicated to the service of God on the 14th ult. The services were performed as follows: Introductory Prayer by Br G. W. Montgomery; Reading the Scriptures, Br J. Chase; Sermon, Br Pitt Morse, from 2 Chron. vi. 41 42; Dedicatory Prayer Br P. Morse. The house is built of stone in the Gothic style.

The Meeting-house built by several denominations of christians in Buxboro, Mass. was dedicated on Wednesday the 4th inst. The services were performed by the following clergymen, and in the following order: Introductory Prayer and Reading the Scriptures by Rev. Mr White, pastor of the Congregational st society in Littleton; Dedicatory Prayer by Rev. William Morse, pastor of the 21 Congregational society in Marlboro; Sermon by Rev. Lemuel Willis, pastor of the Universalist society in Salem, Mass. (from Psalms xlii. 1: "As the hart panteth after the water brooks, so panteth my soul after thee, O God." Concluding Prayer by Rev. Oliver Wright, (Universalist of Acton.

DISCUSSION.

We learn from the Messenger that a discussion between the Rev. Adin Ballou and a Calvinistic clergyman on the relative claims of Calvinism and Restorationism for the belief and support of the public. The result will be given as soon as we are apprised of the facts.

CONNECTICUT CONVENTION.

The Connecticut Convention of Universalists assembled at Barkhamstead the 14th ult. Hon Levi Barnes, of Berlin, was chosen Moderator, and Br J. Shrigley clerk. Six sermons were preached by Brs F. Hitchcock, W. A. Stickney, N. Dodge, J. H. Willis, R. O. Williams, and Asher Moore. Br James Shrigley was ordained to the work of the ministry.

REMARKS ON LUKE XIV.

None of those men who were bidden, shall taste of my supper.

This expression, it has been supposed, necessarily involves the doctrines of the final and endless exclusion of some from the presence of God and the salvation of the gospel. The argument used is this, 'Here those who were first invited refused, and the consequence was, they were excluded, and the master of the feast, declares that none of them shall taste of his supper. Now we are not told that they shall ever be invited again or that they shall at any after time be admitted. This then shows that those who refuse the offer of salvation, will be excluded from the blessings of the gospel, and will not be permitted to taste of the part of salvation.' This argument might perhaps appear somewhat plausible if we would quietly admit all it takes for granted, but this we shall not of course do. The objector says, 'we are told that they shall not taste of the supper, that they are excluded, and we are told that they shall be admitted at any after time,' and therefore concludes that they never will. But this is getting at conclusions too fast, there are a great many things of which we are not told, that are nevertheless true. We are not told in the parable that those who were received to the feast, those who accepted the gospel invitations, would always hold to them, and if they represent the saved, and the argument just mentioned be a sound one' it will prove that the saved will not continue saved, because we are not told that they will. The poor, maimed, &c. accepted the invitation, but we are not told that they will not be turned out before the feast is over, and we have therefore just the same right to infer that they will be turned out, as the objector has to infer that those who were first invited will never have another offer because we are not told they will. So that the argument

is as broad as it is long, and cuts just as far one way as it does the other.

But again, there is another particular taken for granted in this argument— which is that the negative expression, 'none of them that were bidden shall taste of my supper,' is to be understood as endlessly negative, without regard to the circumstances connected with it, which is not the case. Declarations are frequently made in scripture the fulfillments of which depend upon conditions, which conditions are understood;—threatenings are often made which apply to individuals in a certain state or condition, which when that state or condition is changed, are not at all applicable to them. Hence God declares by Ezekiel, 'when I say to the righteous that he shall surely live, if he commit iniquity, he shall surely die for it.—Again when I say to the wicked he shall surely die, if he turn from his sin, and do that which is lawful and right, he shall surely live and not die.'—Here we see that the promise and the threatening were applicable to these persons only while they continued in that state in which they were when the promise and the threat were made, and no longer. If the righteous continued to be righteous he should live, if he committed iniquity he should die, if the wicked continued to be wicked he should die, if he turned from his sins he should live. In accordance with this style of speaking Paul says to the Corinthian brethren, 'Be not deceived; neither idolaters, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you, but ye are washed, and sanctified, and justified.' Here you perceive that there is at first an explicit declaration on the part of the apostle, that none of those whom he mentions shall inherit the kingdom of God, and yet in the very next words tells the Corinthian believers that they were once such characters, and surely it will not be disputed that they inherited the kingdom of God, as they were afterwards washed and sanctified. Now this goes to establish what we have said, it shows that this sentence of exclusion is applicable to them only while in a certain condition, that as drunkards, revilers, &c. they could not inherit the kingdom, or could not while they continued drunkards and revilers, but when they should be washed and sanctified, then they would cease to be such, the threat would no longer apply to them and they might and would be admitted, as was the case with the Corinthians. Again; Paul says of the works of the flesh, 'hatred, variance, wrath, strife, envying,' &c. 'they who do such things shall not inherit the kingdom of God.' Now if we turn to his letter to Titus we find that he himself was once guilty of these. 'We ourselves were once as they, but we have obtained mercy, because we have believed in Christ Jesus, who saves us, because we have obeyed the voice of the truth, and have washed away our unrighteousness, and have obtained unto ourselves new man, created in righteousness, and true knowledge, and have obtained unto ourselves the hope of eternal life, by the grace of God our Saviour, who has saved us, and has called us to himself by his own glory, and has promised us eternal life in Christ Jesus our Lord.' Now if we turn to his letter to Titus we find that he himself was once guilty of these. 'We ourselves were once as they, but we have obtained mercy, because we have believed in Christ Jesus, who saves us, because we have obeyed the voice of the truth, and have washed away our unrighteousness, and have obtained unto ourselves new man, created in righteousness, and true knowledge, and have obtained unto ourselves the hope of eternal life, by the grace of God our Saviour, who has saved us, and has called us to himself by his own glory, and has promised us eternal life in Christ Jesus our Lord.' Now if we turn to his letter to Titus we find that he himself was once guilty of these. 'We ourselves were once as they, but we have obtained mercy, because we have believed in Christ Jesus, who saves us, because we have obeyed the voice of the truth, and have washed away our unrighteousness, and have obtained unto ourselves new man, created in righteousness, and true knowledge, and have obtained unto ourselves the hope of eternal life, by the grace of God our Saviour, who has saved us, and has called us to himself by his own glory, and has promised us eternal life in Christ Jesus our Lord.'

THE BLESSINGS OF INFIDELITY.

What benefit will result from the prevalence of infidelity, admitting it true?—What injury would result from a general belief in a future state admitting that doctrine untrue? Although we regard it a wrong principle, to deny a truth for fear of its consequences, yet we regard it equally wrong to decide that any proposition is true, unless its consequences are good. This is one of the infallible principles by which we may determine what is true, for it is now pretty well settled that truth cannot produce bad results. Whoever will receive a proposition as truth without considering this kind of evidence first, shall be considered uncandid. We must reason from effect to cause, as well as from cause to effect, if we would know what is truth. Whoever then came to the conclusion, that infidelity was true, judging from its effects? Did a belief in this doctrine ever revive the dormant spirit, or offer a pleasing prospect to the mind during our passage through a world of disappointment and sorrow? We are much of the same mind with Cicero, the ancient philosopher, "If I am wrong in believing that we shall be made immortal, I please myself in my mistake; nor while I live will I ever choose that this opinion with which I am so much delighted, should ever be wrested from me. But if at death, I am to be annihilated, as some minute philosophers suppose, I am not a-

lest those wise men, when extinct, should laugh at my error." Leave the hopes of the gospel while we live, then we shall lose nothing, if infidelity should prove true after death.—What good motive can actuate a man to believe the world that there is no God and thus orphanize creation?—*Universal Watchman.*

AFTERWARD.

St. Paul says that God punishes his children "for their profit that they may be partakers of his holiness." If such be the fact, can he punish any of them less? Could they derive any profit from being tormented to all eternity?—certainly not. If doomed to endless suffering, could they thereby become partakers of God's holiness? Impossible. Again the apostle says, "no chastening for the present seemeth to be painful, but grievous, nevertheless afterward it yieldeth the peaceable fruit of righteousness to them who are exercised thereby." Now suppose their chastening or punishment, were absolutely ended—could it afterward yield the peaceable fruit of righteousness to them who exercised thereby? Or could there be any "afterward" to that duration that ends? Most surely not. What is the conclusion from the declaration of the apostle above quoted? Either the apostle was mistaken, or else endless punishment is not true.—*Evang. Mag.*

NEWS DEPARTMENT.

And catch the manners living as they rise."—*GARDINER, NOVEMBER 20, 1835.*

On Sunday evening last, the tower of Capt. Alley, in Dresden, near the city, narrowly escaped a conflagration.—The inmates were attending the ceremonies of marriage, and being in the front part of the house, about 9 o'clock a gentleman had called in in passing, while sitting in the rear of the parlor, perceiving a smell of smoke. Thinking it proceeded from the fire place, he thought nothing of it soon after, it growing worse, he opened the chamber door, and discovered the other full of smoke. He soon alarmed the people in the house, who proceeded up stairs, when they discovered that it came from a bed room over the sitting room, which was entirely filled with fire and smoke. He immediately procured a few buckets of water and succeeded in extinguishing the fire; not before, however, it had burnt some clothes hanging against the partition, which was also burnt through. It is supposed to have taken from a spark from which was carried into the room early in the evening.

TRIAL OF KNEELAND.

Henry Kneeland, who was convicted of the murder of two years since in the Municipal Court, and who subsequently appealed to the Supreme Court, where in two times the jury were unable to come to a decision, was yesterday brought in Guilty. An able and luminous charge delivered by Judge Wilde. A motion for judgment in arrest of judgment, which will be decided by a full Bench. The defendant is acquitted for his appearance, in the sum of \$100. Of forty-eight petit-jurors, who listened to the case of Mr. Kneeland, six have been in favor of the verdict, which was yesterday rendered.—*Atlas.*

Cincinnati Oct. 31

SENTENCE OF DEATH.—Was this morning passed upon Cowan, the murderer, who three weeks ago, destroyed the life of a wife and 2 small children, the youngest about two years old, was one of the most lovely little beings we ever beheld. The conduct of the prisoner was as collected as that of any one who had heard him—he cross-examined the witnesses with all the coolness imaginable and behaved throughout with a degree of indifference to his fate, that could only be surpassed. He was sentenced to be executed on Friday Nov. 27th, between the hours of 11 and 2 o'clock. Sentence was pronounced by the presiding Judge, ESTE.

highest Mountain in the United States. An article in the Raleigh Register, it is stated that the highest mountain in the United States is to be found in North Carolina. Mount Washington in New Hampshire has been hitherto accounted the highest mountain; its highest peak being 6,234 feet above the level of the sea. According to the writer in the Register, the loftiest peak of the Black Mountain in Yancey county, is 6,746 feet above the level of the sea. The editor of the Register vouches for the respectability and science of the writer, and well remarks that the fact itself is not so astonishing as that the discovery should have been sooner made.

We learn from the Skowhegan Sentinel that the Rev. Mr. Thurston a "quiet peaceable Clergyman" belonging in Andover, persisted in delivering an abolition address in Milburn, last week, against the remonstrance of the citizens of the town—the result of which was, that the lecturer was welcomed with demonstrations of disapprobation on the part of the citizens of no very desirable order. A barrel of tar was burnt in front of the meeting house where the lecturer was delivered,—the bells were rung and horns were sounded—but no attempts to break up the meeting

or inflict personal injury upon any concerned, were made. When will these contemners of public opinion learn to become good citizens?—*Bangor Republican.*

UNIVERSALISTS. From a publication just issued, entitled "The Universalist Register and Almanac for 1836, by G. R. Perkins," it appears that this denomination have in the United States and Territories, 310 preachers, 663 societies, and 254 meeting-houses wholly or in part owned by them. The number in some of the States are as follows:

	Preachers	Societies	M. H.
Maine,	29	101	32
New Hampshire,	32	72	15
Massachusetts,	67	90	19
Vermont,	25	80	31
Rhode Island,	2	5	2
Connecticut,	14	45	8
New York,	100	185	78
Pennsylvania,	13	20	9
Ohio,	14	32	3

Higway Robbery.—On Monday evening, a young man belonging in Massachusetts, named Metaphor Chase, deaf and dumb, who had just returned from Troy, where he had been to visit a brother, was attacked by a large black fellow named William Lisbon, one of the Five Point fraternity, who forcibly stripped the unfortunate lad of his coat, hat and shoes, robbed his pocket of a wallet containing \$7.50, and then absconded.—Chase fortunately soon after met a watchman, and making known his loss to him by signs, conducted him in the direction he noticed his robber to have taken. He had not proceeded far before they came upon a collection of negroes, amongst whom was Lisbon; and no sooner did the deaf and dumb lad discover him than he sprang upon and seized him, and he was lodged in the watch house. In the morning, Chase through the agency of one similarly afflicted, but who had been well instructed at the asylum for the deaf and dumb, made the requisite deposition as to the robbery, and Lisbon was fully committed for trial.—*N. Y. Star.*

A gentleman from New Brunswick N. J. just informed us of a riot which occurred in that town on Monday night. A black man and a white woman were detected during the evening by some young blades, walking together in the street. The youngsters watched their movements, and saw them go into a house occupied by blacks. In about an hour a large mob assembled round the house, took the black fellow out and gave him a tremendous flogging on the spot; they then seized his white companion, for whom a more refined punishment was in waiting. She was stripped, covered with a coat of molasses and rags, and led to the river, whence, after performing sundry abominations, she was permitted to depart followed by a crowd, who hooted at her until she was fortunate enough to secret herself from their sight.—*New York Sun.*

Another Warning. A lad was seriously injured by the accidental ignition of spirit gas on Saturday evening. He was employed in lighting up Peale's museum by means of a tube containing alcohol, when a portion of the inflammable liquid ran over his clothes; he was soon enveloped in flames and before relief could be afforded, he was so much burnt that his life is despaired of. He was conveyed to the hospital. *Philadelphia paper.*

The Goshen (N. Y.) Democrat says:—Peter G. Crine, for the murder of his wife by whipping her to death, was executed in the court room of the court house in this village, yesterday afternoon, between the hours of one and two.

The quantity of Coal consumed in London is enormous. Last year, according to a late London paper, the consumption amounted to 2,080,547 tons, being something over a ton per annum, for each inhabitant. No less than 7404 ships were occupied in transporting it to the capital.

A Volunteer Company of 65 men sailed from New Orleans for Texas on the 21st ult.

A block of five Stores, with granite basements, erected on the corner of Custom House and Old Levee streets, New Orleans was erected in the short space of twenty days. The builder is Mr. Toogood.

The Italian hotel, Pointe a Calliere, Montreal, was destroyed by fire on the evening of the 4th inst. Furniture principally saved.

Captains of Packets advertising to sail from England on a particular day, are bound to pay each passenger one shilling for every day the vessel remains after the day of sailing.

\$180 were raised, by contribution and subscription, at the Bennett Street Church, in Bocton, for the Ladies' Relief Society.

Mr. William Bryson, one of the most extensive and respectable merchants of Augusta, Geo. died in that city on the 27th ult. of poison administered to him in his food, by some of his black servants. The subject was under investigation, and the servants had all been arrested.

REV. OTIS SKINNER, late of BALTIMORE, has accepted an invitation from the First Universalist Society in this place to become their Pastor; and has commenced his labors with them.—*Haverhill Banner.*

The Penobscot Indians, "down East," have advertised their Governor and Lieutenant Governor as unworthy of trust and cautioned all persons against noticing any of their official acts hereafter. One of the Governor's chief faults, was a remarkable fondness for his subjects's squaws.

The Way They Do Things in Illinois.—We are indebted to the Rev. Dr. Ely

of Philadelphia for the following humorous anecdote—true or false. The doctor is made to say, that a brother in the ministry travelling in Illinois informed him that on putting up for the night the good lady of the house baked her bread in a common baking pan; then boiled her coffee in the same vessel;—stewed some pork in the same; then dipped out some of the fat with a tea-cup on the inner side of which she put a piece of rag to make a lamp by which they might see to eat supper; and then the traveller's horse ate his mess of oats out of the same omnibus of cookery! We have heard of rockers being affixed to bread-trays and alternately used for kneading of bread and a cradle,—and a lady's using the same article for a sheet which she did for a table cloth, but the ingenuity of the lady of Illinois greatly outstrips the Yankee ladies for expedients.—*Rutland Herald.*

A female, confined in the Jail at Hartford, made a resolute attempt to escape on Monday night last. She succeeded in getting out of her room by setting fire to the door, a part of which, as well as the casing, was burnt to a coal, and after fastening the only door by which the keeper could gain admission to the prison apartments, proceeded to unfasten the doors of the other prisoners. At this time the jailor was alarmed, and succeeded in putting out the fire and securing the jail. The prisoner's name is Julia Ann Hubbard; she is feminine in her appearance, and about 17 years of age. She escaped from the jail in Springfield but a few weeks since, and is now in confinement for burglary.

ORIGINAL ANECDOTE.—A pedlar with his cart, overtaking another of his clan, was thus addressed—"Holloa, friend, what do you carry?" "Drugs and Medicines," was the reply. "Good!" returned the other, "you may go ahead—I carry grave stones!"—*Broome Courier.*

THRASHING MACHINES. We have not selected this head with the intention of giving our delinquent subscribers a thrashing for not sending us our dues; for we confidently trust they will all yet do us justice—but simply to state the following fact, viz. According to a certificate in the last *Maine Farmer*, signed by Ezekiel Holmes of Winthrop, (editor of the *Farmer*) and 6 others, a challenge was lately given by Mr Furbish of Hallowell, inventor and patentee of a Horse power and Thrashing Machine, to the Messrs Pitts of Winthrop, inventors and patentees of another Horse Power and Thrasher, to meet in order to test the powers of their respective Machines. The result of the trial was, that, "the Messrs Pitts did, in the same time, actually and fairly thrash twice the number of bundles of the same kind of grain, carefully selected by disinterested persons—thereby beating said Furbish two to one." It is stated that the machines used were one horse powers, and that "each horse worked well."

The above item may be of interest to our farmers and others, who may be called on to purchase these machines, or the right of making them.

While speaking of the subject we will add, that, we understand a Thrashing Machine has been invented by Capt. LUTHER CARMAN of Oxford, which is highly approved of, and is getting into very general use where it is known. [Jeffersonian.]

We learn by an article in *Le Courrier des Etats-Unis*, that an alarming disease, of a nature which could not be defined, had appeared at Mareuil. It seizes principally upon robust persons of from 25 to 38 years of age. The physicians have not attempted to assign a name to it—they call it only *putrid Affection*. In the malady, it is remarked that the blood is changed, and the bodies of the deceased immediately putrid.

NEW SECT. The *Mercur de Souabe* states that a new sect has lately sprung up at Frankfort, who style themselves Crusaders [Croixes.] They imagine that they are connected with extraordinary beings. When they are sick, they will not allow themselves to have recourse to medicine. The police have an eye upon them.

PSLEIGHING. We learn that several inches of snow fell in some parts of Oxford county last week, and that on Friday the stage passed from Rumford to Bethel upon runners. [Jef.]

MORE THAN MIDLING.—The American Insurance Company have declared a dividend of six per cent, for the last six months, payable on the first day of December.

EASTERN BAPTIST, is the title of a new paper just commenced at Brunswick, (Me.)

A Large Cornfield. We have conversed with a gentleman lately returned from the western states, who informed us that he saw one field of corn in the state of Ohio, which contained fifteen thousand acres of land! It had never been hoed, and yet it was calculated that the crops would average 35 bushels to the acre. The gentleman rode 15 miles by the side of it. [Providence Journal.]

How many men must it have required to plant the corn? [Jeffersonian.]

A girl, about seven years old, was lately burnt to death at Pittsburg, Penn.—When the coroner's jury was held, the parents were so drunk as to be unable to testify. The father was also intoxicated when the funeral took place.

MARRIED,

In Dresden, on Sunday evening last, Mr Phillip Houdlette, to Miss Maria Jane, daughter of Capt Samuel Alley.
In East Thomaston, Mr. Joseph Furbish to Miss Sarah Perry.
In Bath, Mr Daniel Russell to Miss Martha Robinson; Mr Wm. M. Merrill to Miss Margaret Davis.
In Hallowell, Mr Joseph Stantial to Miss Mary P. Willson.

DIED,

In this town, Oliver Colburn, son of Mr George H. Cook, aged 4 months.
In Bath, Miss Sarah Eaton, aged 17 years.
In Portland, on the morning of the 15th inst. of typhus fever, George W. Pierce, Esq. Reporter of Decisions in the S. J. Court, aged 30 years.
In North Yarmouth, Mrs Prudence Sargent, aged 63.
In Bangor, Mr Isaac Parsons, aged 34.

GARDINER HOTEL,



THIS House being situated in the centre of the village, and in the immediate vicinity of the wharves, steamboat landing, and business part of the town, affords superior advantages for men of business generally.

Its location is also airy and healthful, commanding a fine view of the Kennebec river, and the surrounding country.

It has recently been altered and improved and furnished in a style not inferior, to any Hotel in this section of the country; and no expense has been spared to render the establishment in every way comfortable, convenient and agreeable.

The stables are large convenient and comfortable, and will be constantly attended by faithful Ostlers.

Good Horses and Carriages will be kept to let on as reasonable terms as elsewhere.

JOHN ELLIOT.

Gardiner, Nov. 20, 1835. tf. 44.

NEW GOODS,

B. LAWRENCE, & Co.

HAVE JUST RETURNED FROM BOSTON WITH A PRIME STOCK OF

English, French & W. I. GOODS,

Consisting in part of Broadcloths, Cassimeres, Sattinets, Merinoes, Circassians, Silk & Cotton Vesting, Silk & Cotton Hdkfs. Prints, Shawls, Cambricks, and Muslins, Linnen, Gingham, Bleached and Brown Sheetings and Shirts, and Tickings, Battings, Wadings, and Wickings, Red, White, Yellow and Green Flannels, Mittens, and Worsted Hoes.

—ALSO—

Tea, Coffee, Brown, Havana, Java, and Loaf Sugars; Molasses, Vinegar, Rice, Nutmegs, Cloves, Pimento, Ginger, Cassia, Pepper, Figs, Box and Keg Raisins, Cheese Pork, Fish, Salt, Soap and Candles, & Nails, &c. &c. &c.

Crockery Glass & Hard Ware.

LADIES, GENTLEMEN'S, MISSES, Boys, and Childrens Shoes, Boots and Bootees, of every Description.

HATS AND CAPS.

Also—A large lot of FLOUR.

All of which will be sold as cheap for CASH or Country Produce, as can be bought in any other Store in town.

Gardiner, Nov. 20, 1835. tf. 44.

STATE OF MAINE.

In the year of our Lord one thousand eight hundred and thirty-five.

AN ACT in addition to an "Act relating to the Settlement and Support of the Poor."

SECTION 1. Be it enacted by the Senate and House of Representatives in legislature assembled, That all laws relating to the settlement or residence of Paupers, be and the same are hereby repealed. *Provided however*, That this Act shall not be so construed as to apply to persons on a journey, or travelling, or visiting, or any person who may be in any unincorporated place in this State.

SECTION 2. Be it further enacted, That whenever any person shall become chargeable as a pauper in any town or plantation in this State (except as above excepted) said town or plantation shall be holden and obliged, at its own expense, to perform all the duties that they are now by law holden and obliged to perform,—*Provided however*, That nothing in this Act shall be so construed as to repeal or to effect that provision of an Act entitled "an Act ascertaining what shall constitute the legal settlement, and providing for the relief and support, employment and removal of the Poor," that requires the kindred of paupers to support such paupers.

SECTION 3. Be it further enacted, That if any person shall change his residence for the purpose of applying to any other town for support other than that which was liable therefor before such removal, he shall be liable on indictment before the Supreme Judicial Court of Common Pleas, to imprisonment not exceeding one year, that no town shall be obliged to support any person by reason of any commitment to prison.

SECTION 4. Be it further enacted, That if any person shall bring and leave any poor and indigent person, in any town in this State, wherein such pauper is not lawfully settled, he shall forfeit and pay the sum of sixty dollars for every such offence, to be sued for and recovered by, and to the use of such town, by action of debt, to any Court competent to try the same.

House of Representatives, March 20, 1835.

This Bill was read a third time as amended, and referred to the next legislature, and ordered to be published in all the papers of the State which publish the laws.

Sent up for concurrence.

JONA. CILLEY, Speaker.

In Senate, March 21, 1835.

Read once, and concurred.

JOSIAH PIERCE, President.

Almanacs for 1836.

MAINE Farmer's, Thomas's, People's, Queer, Comic and Miniature Almanacs, for 1836, for sale by the gross or single, at the Gardiner Bookstore, by PALMER & WASHBURN.

November 5, 1835. 42

Strayed or Stolen,

FROM the pasture of J. D. GARDINER, a black three year old COLT, long tail, whoever will return said Colt or give information where she can be found, shall be suitably rewarded.

GEORGE FINN.

Gardiner, Oct. 30, 1835. 41

Broadcloths & Cassimeres

ROBERT WILLIAMSON

TAILOR AND DRAPER,

NO 2 CENTRAL ROW.

HAVE constantly for sale, a full and complete assortment of superfine and medium qualities of BROADCLOTHS and CASSIMERES, of every variety of colours, English, French, German, and American Manufacture, for sale by the yard, or will be made up in the neatest and most fashionable manner and at short notice.

N. H.—A good assortment of ready made Clothing Constantly on hand.

Also—TRIMMINGS of every Description.

Gardiner, Nov. 6, 1835 42

DISSOLUTION.

THE subscribers have dissolved their connexion in business as COUNSELLORS and ATTORNEYS at LAW. Persons having business in the office, may adjust the same, on application to either of them.

GEO. EVANS,

E. F. DEANE.

E. F. DEANE has taken the office lately occupied by the firm.

GEO. EVANS has opened an OFFICE in the new store directly opposite GARDINER HOTEL, and will continue the practice of his profession.

Gardiner, Oct. 30, 1835. 6w. 41.

Kennebec, ss.—

At a Court of Probate, held at Augusta within and for the County of Kennebec, on the last Monday of October A. D. 1835.

SARAH GILPATRICK, widow of THOMAS GILPATRICK late of Gardiner in said county, deceased, having made application for an allowance out of the personal property of said deceased

Ordered, That the said Widow give notice to all persons interested, by causing a copy of this order to be published three weeks successively in the *Intelligencer* printed at Gardiner that they may appear at a Probate Court to be held at Augusta in said county, on the last Monday of November at ten of the clock in the forenoon, and shew cause, if any they have, why the same should not be allowed.

H. W. FULLER Judge.

A true copy.

Attest: GEO. ROBINSON, Register.

Kennebec, ss.—

At a Court of Probate held at Augusta within and for the County of Kennebec on the last Monday of October A. D. 1835.

MERCY STAPLES Widow of ISAAC STAPLES late of Gardiner in said county, deceased, having made application for an allowance out of the personal property of said deceased.

Ordered That the said Widow give notice to all persons interested, by causing a copy of this order to be published three weeks successively in the *Intelligencer* printed at Gardiner that they may appear at a Probate Court to be held at Augusta in said county, on the last Monday of November next at ten of the clock in the forenoon, and shew cause, if any they have, why the same should not be allowed.

H. W. FULLER Judge.

True Copy,

Attest: GEO. ROBINSON, Register.

Real Estate For Sale.

FOR sale a lot of land situated on the Southern Side of the Litchfield road in Gardiner—adjoining land of Ichabod Plaisted. Said lot is but a short distance from the village and is valuable for tillage or Mowing land—Also another lot situated on the new road leading from Arch Morris's Brick-Yard, conveniently located for building.—Persons wishing to purchase cheap will do well to examine the above.—Apply to

RICHARD CLAY.

GEO. PLAISTED.

or G. W. BACHELDER.

Gardiner, Oct. 23, 1835. tf

To the Senate and House of Representatives of the State of Maine, to be assembled A. D. 1836.

THE undersigned, your petitioners, citizens of the State of Maine, respectfully represent, that in their opinion, a Rail Road, made from Belfast in the county of Waldo, through the towns of Belmont, Searsmont, Appleton and Liberty, in said county of Waldo, and Washington, Patricktown, Windsor, Whitefield, Hallowell and Pittston in the counties of Lincoln and Kennebec, to some point on the Kennebec river opposite Gardiner, with liberty to extend the same through Hallowell to Augusta, would be of great public utility and benefit. Your petitioners, therefore, pray that they, with their associates and successors, may be made a body corporate, with powers to locate and construct said Rail Road, and contract and manage the same; and that you would grant to them all the powers and privileges incident to bodies corporate, with such facilities and means of carrying said object into effect as may be consistent with law and the public good.

D. LANE, and others.

October 20, 1835. 42

Improved Clay and Brick MACHINE.

THE subscriber having recently made a valuable improvement for the Manufacture of BRICKS by MACHINERY, with the application of HORSE or WATER POWER, offers it to the public. It is a complete labor saving Machine, as by Horse Power thirty six or even more, finished Bricks may be cast in one minute, ready for drying. Those who are engaged in the manufacture of Bricks should be provided with one of these valuable Machines, the cost being trifling, when the saving in hard labor is considered. Many experienced Gentlemen have examined the Machine and seen it in operation, and several of them have kindly tendered Certificates of their approbation of the same.

ROBERT RANKIN.

FRANKFORT, Me. 1834.

SPLENDID ANNALS FOR 1836.

THE Token and Atlantic Souvenir.—The Gift edited by Miss Leslie, just received and for sale at the Gardiner Book Store by

PALMER & WASHBURN.

Gardiner, October 16, 1835. 33.

POETRY.

[From the Southern Pioneer.]

RELIGION.

Is there aught on earth but sorrow—
Dark forebodings—bitter tears;
Clouds to day, and storms to-morrow—
Doubts—distressing doubts and fears?
Is there aught to cheer our sadness—
Aught to chase our darkest gloom—
Fill our souls with joy and gladness,
Light our pathway to the tomb?

Is there aught of real pleasure
In this world of sickness?
Solid, and substantial treasure?
Unalloyed happiness?
Are earth's fairest scenes illusive—
Her brightest hopes but airy dreams—
Her firmest promises delusive,
Wherein no lasting pleasure beams?

Yes, there is a balm for sorrow,
Sweetest solace for our tears;
From religion we can borrow
Light which e'en the darkness cheers.
Though the clouds may blacken o'er us,
As we walk the "narrow way,"
God will place his light before us,
Shining unto perfect day.

Though this earth affords no pleasure,
We can find it e'en below—
Solid and substantial treasure—
If in duty's path we go;
Be the kindly hand extended
To the suffering and the sad,
And the destitute befriended,
And the sorrowing made glad.

Then our path is smooth and even;
And though storms around us rise,
Still the purest light of heaven
Radiates the Christian's skies.
Pure religion, too, can lighten
All our burthen's heaviness,
All her evidences brighten
Of a resting place on high.

DESULTORIOUS.

SCOTTISH SCENES.

At the end of three miles, trudging along in the rain, as it poured down in most generous showers, after passing through the premises of a gentleman's well improved estate, and at the termination of the wall of his garden, we came abruptly upon an impassable chasm made by a fall of the Devon, eighty eight feet—which is called most appropriately the *Caldron Linn*, *Linn*, in Scotch, means a basin, made by a waterfall in a stream or river—it being worn out, spacious and deep, by the force of a cataract. Such places are ordinarily called *fishing luns*. I need not explain. The features of Caldron Linn are most extraordinary. The river here, when not swollen, is a small brook—and yet by the boldness of the mountain regions, in which its sources lie, it often presents a magnificent spectacle in a copious and sudden flood. Originally at this spot, it would appear to have been a perpendicular cataract, plunging over a bridge of sharp and projecting rocks. But by the wear and tear of many cycles of ages it has cut out a chasm some thirty to forty yards in length, and in this distance the plunging of the river in its swollen tides, making the entire fall by degrees in the course of the above number of yards, has created the most rare exhibition of the kind. All persons, who have witnessed such falls at low water, have had occasion to observe the formation of capacious and circular vessels in the rock, supposed to be made by the violent action of stones forced round and round by the water. But here the immense capacity of these formations is truly amazing. There is one twenty-two feet in diameter, as perfect as a work of art, and on one side not less than thirty feet deep to the surface of the water—and how deep the water was I could not tell. Immediately by the side of this is another, one-fourth as large, opening into it, but divided at top by a rim, nearly worn off at the centre. There is still another farther up, almost a twin to the largest. In the length of the chasm there are a multitude of formations of this description, more or less regular, and all presenting a smooth surface. The *tout ensemble* exhibits to the eye, as it were, the skeleton shapes of some huge monster, groaning and dying for ever, but never dead—for still and forever his hollow moanings and expiring groans send up their voice on high, seeming to challenge the sympathy of every spectator, and of all inanimate creation around. It seems a very thing of life, now trying to live, and now laboring in vain to die. For onward still the mad torrent dashes, and plunges, and foams, and every caldron through which it passes, boils as if all the fires of the globe's centre were acting on its lower surface.

What is marvelously singular, the last emission of these waters, having passed the successive caldrons, great and small, when it makes a final plunge into the linn below, is through an aperture, as exactly in the form of a lyre, as art itself could have made. The dimensions of this figure are about ten feet by three. The spectator, looking up from below on this easy emission, as from the mouth of a pitcher, of the moaning and groaning floods from their painful constraint and long detention above, is relieved from the demand that was made on his sympathies when stooping over the awful chasm beings to persuade himself in view of this symbol, that he is listening to the music of the spheres. For there is the

lyre, suspended aloft, and there are not wanting sounds and various notes—the music of the waters.

A mile farther up the beautiful 'banks of the clear winding Devon' is the *Rumbling Bridge*, and the everlasting clatter of the *Devil's Mill*. It was quite natural for the superstitious people to ascribe to such agency a mysterious, time keeping, and uninterrupted clatter coming up from a dark unseen and inaccessible cavern in the bowels of the earth. It was no other, however, than the perpetual action of the waters of the Devon, on a loose rock, which was made to impinge by regular strokes, the face of another rock, far down in one of those inaccessible fissures, worn out by this river in the bosom of those deep and sombre glens. But this mill is now silenced by the recent fall of a rock, weighing not less than a thousand tons, which, in the age that gave name to this place, would probably have been ascribed to the same agency. The Devon, at the place of the Devil's Mill, plunges through deep, narrow and winding passages, a glimpse of which can be got here and there with great pains and not a little peril. In the distance of a quarter of a mile the river makes a descent perhaps of one hundred and fifty feet, having in the course of time, cut its thread path in the rock so deep that in some places its precipitous sides are more than a hundred feet high. A few rods below the Devil's Mill a bridge is thrown across, of twenty-two feet span and one hundred and twenty feet above the bed of the river, which from the noise of the waters in the deep and narrow chasm below, has obtained the name of the *Rumbling bridge*. So exceedingly compressed is the chasm made by the river here, that, in very many places, a man if he could get access, could bestride the river with ease, standing on the rocks jutting from either side and see the torrent foaming and dashing between his legs below him.

[Four Years in Great Britain.]

A HAPPY SCHOOL BOY.

It is a fine and breezy summer morning, the sun about an hour old. Remarkable the tall youth springing over the garden railings. The gate is fastened only with a latch, but the exultation of health disdains to lift it. There is a vast and heathy common before him, bounded by lofty hills; behind an immense expanse of champagne country. On his right is a lovely lake, crisping to the fragrant winds; on his left, nestling in foliage of antique oaks and majestic elms, sleeps in rural repose, the village. He pauses for one moment on the greensward: his eyes are upon the golden fretwork of the heavens. You may see by the mantling cheek that there is a gush of rapture thrilling through his bosom; and his glistening eyes are beautiful, for in them is silent worship. Perhaps the reverie is too joyous, the swelling sensation in his posom too overpowering; for see, with a bound like that of a startled stag he is off and away. He is racing with the winds; he is competing with the viewless messengers that bring health upon their swift wings. He seems to have no object but the enjoyment of rapid motion. He leaps over bush and brake exultingly; and even while we admire him, he is down in the fair vale. The chirping lark rises from the dewy grass he stops, and his unconscious voice bursts out in a shout of imitative rapture. Now he plunges into the lake, and dives and swims, and gambols amid the tiny waves. He is the personation of animal spirit. He is wild with the sweet and innocent intoxication of natural beauty. It is six o'clock, and hears the bell that summons him to his morning studies. The sound strikes him with no dismay. His Greek and Latin are prepared; and he well knows that the hour of his examination will be the hour of his triumph. He looks round and sees his master proud of him and his talents; and school-fellows, that have all for him the greetings of a love that is not vernal, and the homage of admiration that is sincere.—Is not all this delightful?—*Metropolitan*.

Trust not in the world, for it never pays what it promises.

NOTICE.

THE copartnership heretofore existing between Lovejoy & Butman is this day dissolved by mutual consent. All persons having demands against said firm are requested to present them for settlement, and all indebted are hereby called upon to make immediate payment to V. R. Lovejoy who is duly authorized to settle the same.

Gardiner, July 25.

V. R. Lovejoy, Oliver Butman.

FROM the subscriber on the 27th inst. an indentured Apprentice, by the name of ICHABOD PINKHAM. This is to forbid all persons from harboring or trusting him on my account, as I shall pay no debts of his contracting after this date. Whoever will return said boy, shall receive one CENT reward and no charges paid.

JOHN STEVENS.

Pittston, Oct. 30, 1835. 3w * 41

MARBLE! MARBLE!

THE subscriber has received on consignment a good assortment of MARBLE CHIMNEY PIECES.—Those who are in want of them will do well to call and examine for themselves, as the article and price cannot fail to suit.

JOEL CLARK JR.

Hallowell, August 6.

THE GARDNER SAVINGS INSTITUTION.

Incorporated by an act of the Legislature.

THE design of this Institution is to afford to those who are desirous of saving their money, but who have not acquired sufficient to purchase a share in the Banks or a sum in the public Stocks, the means of employing their money to advantage, without the risk of losing it, as they are too frequently exposed to by lending it to individuals. It is intended to encourage the industrious and prudent, and to induce those who have not hitherto been such, to lessen their unnecessary expenses, and to save and lay by something for a period of life, when they will be less able to earn a support.

The Institution will commence operation the THIRD WEDNESDAY OF JULY, 16th inst. The Office for the present will be kept in Gardiner in the brick building nearly opposite the Gardner Bank, where deposits will be received every Wednesday from 12 o'clock at noon to 1 o'clock P. M. Deposits received on the first Wednesday of Aug.; next and previous thereto will be put upon interest from that day. Deposits received subsequently will draw interest from the first Wednesday of the succeeding quarter agreeable to the by-laws.

Deposits as low as one dollar will be received, and when any person's deposits shall amount to five dollars they will be put upon interest.

Twice every year, namely on the third Wednesday of every January and July, a dividend or payment will be made at the rate of four per cent. per annum on all deposits of three months standing.

Although only four per cent. is promised every year, yet every fifth year an extra income which has not been divided and paid will then be divided among those whose deposits are of one year's standing in just proportion to the length of time the money has been in according to the by-laws.

It is intended that the concerns of the Institution shall be managed upon the most economical plan, and nothing will be deducted from the income but the actual expenses necessary to carry on the business, such as a moderate compensation to the Treasurer, room rent, and other small incidental expenses.

The TRUSTEES will take no emolument or pay for their services, having undertaken the trust solely to promote the interests of those who may wish to become depositors; and no member of their body, nor any other officer of the Institution can ever be a borrower of its funds.

No deposits can be withdrawn except on the third Wednesday of October, January, April, and July, but the Treasurer may pay any depositor who applies on any other Wednesday for his interest or Capital or any part thereof, if the money received that day be sufficient for the purpose; and one week's notice before the day of withdrawing must be given to the Treasurer.

The benefits of the Institution are not limited to any section, but are offered to the public generally. As no loans are to be made by this Institution on personal security, it is plain that this affords a safer investment for the depositors than lending to individuals.

Monies may be deposited for the benefit of minors, and if so ordered at the time, cannot be withdrawn until they become of age.

Those who do not choose to take their interest from time to time, and shall be added to their principal or sum put in, and shall be put upon interest after three months; thus they will get compound interest.

The Treasurer, by the Act of incorporation is required to "give bond in such sum and with such securities as the corporation shall think suitable."

The officers are

ROBERT H. GARDINER, PRESIDENT.

TRUSTEES,
Peter Grant, Esq., Hon. George Evans,
Edward Swan, Esq., Alfred G. Lithgow, Esq.,
Arthur Berry, Esq., Mr. Henry B. Hoskins,
Capt. Enoch Jewett, Mr. Henry Bowman,
Mr. Richard Clay, Capt. Jacob Davis,
Rev. Dennis Ryan, Geo. W. Bachelder, Esq.,
ANSLEY CLARK, Treasurer,
H. B. HOSKINS, Secretary.

Gardiner, July 3, 1834. 28

SILK HATS,

MANUFACTURED and for sale at J. HOOP-

MEYER'S Store in Water Street.
J. H. would respectfully inform his customers and the public generally, that he continues to carry on the SILK HAT making business, and will be able to furnish as good and handsome an article of this kind on as reasonable terms as can be obtained in any other store. Particular hats made to order at very short notice. Hats ordered in the morning will be made and ready in the evening; therefore he would respectfully solicit all persons who wish for a handsome and durable hat to call and examine before they purchase elsewhere. Also, as usual, a large and handsome assortment of FUR HATS, both black and drab of his own manufacture. Also, New York and Boston Hats of all the fashionable style.

Augusta, April, 1835. 15

COPARTNERSHIP FORMED.

W. M. PALMER and H. G. O. WASHBURN
has this day formed a connection in the Book selling and Book-binding business, under the firm of PALMER & WASHBURN.

Gardiner, Aug. 17, 1835. 34

PALMER & WASHBURN

HAVE for sale at the Gardner Bookstore, opposite Sager's Hotel, a large assortment of School, Classical, Theological, Historical, Juvenile, Sabbath School and Blank books; also, a great variety of Stationary and fancy articles, all of which will be sold at the lowest prices.

Book-binding executed with neatness and short notice. Blank books ruled and bound to pattern.

E. HUTCHINS & CO'S

NEWLY IMPROVED

INDELLIBLE INK.

E. H. & Co. have, by means of their new chemical mode, enabled to offer the public a very superior article of indelible ink, in boxes only one sixth the usual size, yet containing as much quantity.

The prominent qualities of this ink are, that it is black at the moment of writing, and after having been exposed to the sun for a few hours, will become a beautiful jet-black, and may be relied on as indelible. The proprietors flatter themselves, that its superior blackness, durability and convenience, will recommend it as highly to the public generally, as its extreme portability does to travellers.

Be sure that each box is accompanied with the fac-simile of E. Hutchings & Co.

The true article is prepared by them only, at No. 110, Market Street, Baltimore, (up stairs).

For Sale by B. SHAW & CO., Agents, Gardiner.

Gardiner, Jan. 13, 1835. 3

COMMERCIAL HOUSE

BATH, ME.

THE subscriber has opened a public House in the building recently occupied by John Elliot—under the above name, and solicits a share of patronage.

The house is conveniently situated for communications by land and water. It stands on the stage road, and the stages stop at the door going east and west. It is also near the River, and the starting place of the Gardner and Augusta steam-boat.

Faithful and attentive servants and hostlers will be provided, and the utmost exertion of the subscriber will be used to accommodate and make comfortable all who may visit or stop at the house.

JOHN BEALS.

Bath, August 28, 1835. 1f. 32.

TO INVALIDS.

D. RICHARDSON, of South Reading, Mass has (in compliance with the earnest solicitation of his numerous friends,) consented to offer his celebrated *Vegetable Bitters and Pills*.

to the public, which he has used in his extensive practice more than thirty years, and they have been the means of restoring to health thousands of Invalids, pronounced incurable by Physicians.

No. 1. Are recommended to Invalids of either sex, afflicted with any of the following complaints, viz:—Dyspepsia; Sinking; Faintness or Burning in the Stomach; Palpitation of the Heart; Increased or Diminished Appetite; Dizziness or Headache; Costiveness; Pain in the Side; Flatulency; Weakness of the Back; and Bilious Complaints.

No. 2. Is designed for the cure of that class of inveterate diseases, which arise from an impure state of the Blood, and exhibit themselves in the forms of Scrofula, Salt Rheum, Leprosy, St. Anthony's Fire, Scald Head in children and various other cutaneous diseases. It is an excellent remedy for Females afflicted with a sore mouth while nursing or at any other time.

Plain and practical directions accompanying the above *Vegetable Medicines*, and they may be taken without any hindrance of business or amusement, and will if persisted in, prevent and cure numerous diseases, which daily send many of our worthiest to a premature grave.

Observe that none are genuine without the written signature of NATHAN RICHARDSON & SON, on the outside wrapper.

For sale by JAMES BOWMAN, Gardiner; David Griffith, Portland; H. M. Prescott, Brunswick; Samuel Chandler, Waltham; Otis C. Waterman, New Gloucester; Nathan Reynolds, Lewiston; E. Latham, Gray; A. E. Small, Saco. copy 8

CELEBRATED HORSE POWDER.

THE various diseases to which the HORSE is subject, have occasioned many remedies to be offered to the public, under different forms with high encomiums. Some of these are injurious—others are of little use. A judicious and useful combination has long been desired. This is recommended in the following cases:

For Horses founded by eating to excess, or drinking cold water when warm, to such as discover any symptoms of Glanders, the Distemper, Coughs, and Yellow Water, or are exposed to infection by being with other Horses affected with these complaints, and in all cases attended with feverish symptoms, sluggishness, loss of appetite or depression of spirits.

The dose for a sick Horse is one table-spoonful night and morning, mixed with a light mess of short feed, or made into a drench: when intended to keep a Horse in health, a table-spoonful once a week will be sufficient, and at the same time a table-spoonful of Salts in his food.

Prepared and sold by JAMES BOWMAN, GARDINER, MAINE.

We the undersigned having examined the Recipe for making the Horse Powder prepared by James Bowman of Gardiner, Me. do not hesitate to say it is a scientific combination, and from experience and observation we are persuaded to say that it is a good preparation for many diseases of Horses for which it is recommended.

D. NEAL, M. D.

D. H. MIRICK, M. D.

We the subscribers having made use of the Horse Powder prepared by James Bowman Gardiner Maine, most cheerfully recommend them to the public for Distemper and Coughs.

CHARLES SAGER, } Gardiner.
A. T. PERKINS, }
J. D. GARDINER, }
SAMUEL HODGSON, } Pittston.
BENJ. HODGES } Augusta.
JOHN H. ELDRIDGE }
— A L S O —

THE Genuine "ROLLINS' IMPROVED LINIMENT" for Horses and Oxen, and even for Persons afflicted with Rheumatism, Strains, Sprains or Chills—It is not second to any other Liniment, British Oil or Opodeldok now in use. 23 ly.

STIMPSON'S

CELEBRATED BILIOUS PILLS.

MOST diseases incident to this and other climates are induced in a great degree from a collection of cold, viscid phlegm and bile on the inner coats of the primævæ, occasioned by frequent colds and obstructed perspirations. The stomach ceases to perform its office properly, digestion is impaired, the various functions of the system are disturbed, the secretions become morbid, the blood depraved, the circulation obstructed or accelerated, and a long train of diseases are thereby induced which may terminate seriously if not fatally.

For these complaints and all their attendant evils STIMPSON'S BILIOUS PILLS have by long and general use in this and other States of the Union, been found to be the safest and most effectual remedy that has ever been discovered. They are proper for any age of either sex in most all situations and circumstances.

Among the various complaints proceeding from the causes above mentioned and for which these Pills have been found peculiarly beneficial, are, pain in the head, dizziness, stupor, flatulency, foul stomach, colic, fits, worms, costiveness, jaundice, dysentery, &c. &c. &c. They are a most safe, convenient and valuable Family Medicine one dose of which, taken in season, will often save a dozen visits of a Physician, and much suffering and danger. No family should be without them. They are also an invaluable medicine for seamen, exposed to the fevers and bilious complaints contracted in warm climates.

The following are among the numerous testimonials with which the Proprietor has been favored by eminent Physicians. Doct. CLARK, formerly of Portland, and Doct. GOODWIN, late of Thomaston, were Physicians in the practice of the late Hon. Doct. ROSE, and his professional skill and great practical knowledge of Medicine, cannot fail to secure for his opinions, the entire confidence of the public.

To the Public.

I have used the above named PILLS, for a number of years, both for my family and in my practice as a Physician, and knowing their whole composition, I hesitate not to recommend, and do commend them to the public generally throughout the United States, as the safest and most useful medicine to be kept in every family, and used where similar medicines are necessary and proper—Suffering men should never put to sea without them. I beg leave, with due deference, to recommend to all regular Physicians, that they make use of them in their practice; they being, in my opinion, the best composition of the kind for common use.

DANIEL CLARK.

Portland, Me. October, 1835.

Having examined the composition of which the Pills of Mr. Stimpson are made, I am of the opinion that they are a safe and efficacious cathartic, and I believe them faithfully prepared.

DANIEL ROSE.

Thomaston, Jan. 21, 1834.

I hereby certify that I have used Mr. Brown Stimpson's PILLS in my practice, and knowing their composition and of the opinion that they are useful and efficacious medicines in private families, and particularly for those who are bound to sea.

JACOB GOODWIN.

Thomaston, Jan. 11, 1836.

Very many Physicians have adopted the use of these valuable PILLS in their ordinary practice. They are prepared with great care, the Proprietor trusting to no one to make them except under his own immediate superintendence.

General Agents for the sale of these Pills in Kennebec, JAMES BOWMAN, Gardiner; T. B. Merriam, Hallowell, and W. & H. Stevens, Pittston. Jan. 28, 1835. 1y 5

MILLEN WANTED.

WANTED, six experienced and capable Millmen. Good wages and steady employment will be given. Apply to Gardiner, Sept. 2. 53 P. S. SHELTON.

To the Legislature of the State of Maine.

THE subscribers respectfully represent that the Lakes lying in Winthrop, Readfield and the neighboring townships of the County of Kennebec, and the waters of the Collobee, Contee River might be connected with each other and with Kennebec—so as to make an easy conveyance and mode of transportation from the interior towns to the County of Kennebec, to Navigable waters at Gardiner. They therefore pray that they and their associates may be formed into a body politic for effecting the purposes aforesaid with such powers and privileges, as are best adapted to effect the object.

STEPHEN SEWALL, and 22 others.

STATE OF MAINE.

IN SENATE, March 17, 1835.

On the Petition aforesaid.

Ordered, That the Petitioners cause an abstract copy of their Petition, with this order thereon, to be published three weeks successively in the *Maine Farmer's Paper* printed at Winthrop and in the *Maine Christian Intelligencer* printed at Gardiner, the last publication to be thirty days at least before the opening of the next Legislature, that all persons interested, may then appear and shew cause (if they have,) why the prayer of said Petition should not be granted.

Read and accepted. Sent down for Consideration.

JOSIAH PIERCE, President.

In the House of Representatives March 20, 1835.

Read and Concurred.

JONATHAN CILLEY, Speaker.

A true copy—Attest of petition and order thereon.

Attest, WILLIAM TRAFTON Sec'y. of the Senate.

Compound Syrup of

ICELAND MOSS.

For the cure of Colds, Whooping-Cough, Spitting of Blood, and Consumptions.

ICELAND MOSS grows plentifully in the high northern latitudes of Europe and Asia, and its medicinal qualities have been long known and highly appreciated. This plant contains a large portion of *VEGETABLE MUCILAGE*, and other known substance, and in combination with a bitter principle which acts most beneficially in giving strength in cases of great weakness and debility of the lungs. The knowledge of many of our valuable medicines, for the cure of diseases, have been obtained from observing their effect on human nature, so in the case of this most invaluable Moss. Its virtues were first discovered by their effect on the principal nourishment from the *ICELAND MOSS*, and whose milk becomes so highly infused with Balsamic virtues, that it is used with the greatest confidence as a sovereign remedy by the inhabitants of those countries, for the cure of all diseases of the breast and lungs. In France, this compound has been known, and extensively used; and to its salutary effects, as much as the salubrity of the climate, probably owing the very small number of fatal consumptions in that country, compared with Great Britain and the United States. This Syrup contains all the medicinal virtues of the Moss in the most concentrated form, and is prepared from the original receipt from Paris, only.

E. HUTCHINS & CO., Baltimore.

And none is genuine unless it has their fac-simile, each bill of direction—also upon the envelope, sealed with their seal.

For sale by B. SHAW & Co. Agents, Gardiner, Maine, and E. FULLER, Augusta.

Gardiner, Jan. 13, 1835. 3

TO ALL WHO HAVE TEETH.

A recent discovery to prevent the

REMOVAL OF THE DEPOSITES.

THE *ELECTRIC ANODYNE* is a compound Medicine recently invented by JOSEPH R. ESPY.

Its use in a vast number of cases has proved it to be a prompt, effectual, and powerful remedy for the toothache and ague, and supersedes the necessity of the removal of teeth by the cruel and painful operation of extraction. In the most of cases where this medicine has been used, it has removed the pain in a few minutes, and there have not yet been a few cases where a second application of the medicine has been necessary. This medicine has the full power, when applied in the proper manner, to act externally on the face, force the direction of the medicinal force of penetrating the skin, and moving the pain instantaneously; and what gives immense value to the article is, that when the pain once removed it is not likely ever to return. The extensive call, and rapid sale of this medicine, has put the power of the General Agent to afford it at a reduced price for which he offers it to the public, by transferring to the poorest individuals in the community the power of relieving themselves from the suffering of tooth-ache for a small compensation.

The General Agent has in his possession a number of Certificates, proving the efficacy of the *Electric Anodyne*, but deems it unnecessary to publish any but the following one.

We, the subscribers, having made a fair trial of the

Electric Anodyne, can cheerfully recommend it to the public generally as a safe, efficacious and sure remedy for tooth-ache and ague.

Z. T. MILLIKEN.

FRANCIS BUTLER.

JONATHAN BOWLTON.

THOMAS D. BLAKE, M. D.

JAMES GOULD.

Farmington, Me. Jan. 1835.

The *Electric Anodyne* is manufactured

by the inventor, and sold wholesale by the subscriber.

ISAAC MOORE, Farmington, Me. Sole General Agent.

BENJAMIN DAVIS Esq., Agent for the State of Maine, will supply the sub-agents in this State, who are already or may hereafter be appointed to retail the *Electric Anodyne*. All orders on the Agent, must be post paid.

The following gentlemen have been appointed sub-agents, who will keep constantly a supply of the *Electric Anodyne*, and will promptly attend all orders from customers.

Price, 75 cents per bottle.

JAMES BOWMAN, Gardiner. John Seale, Readfield. David Stanley, Winthrop. Wm. Wadsworth, Chesterfield. Upham T. Cram, Mount Vernon. George Gage, Wilton. Cotton T. Pratt, Topsham.

Z. T. Milliken, Farmington. James Dimmock, Buxton and Phoenixfield. E. F. Day, Strong. Robert Beau & Co., Jay. Seth Delano